WESTERN RECORDER.

PUBLISHED UNDER THE PATRONAGE AND FOR THE BENEFIT OF THE WESTERN EDUCATION SOCIETY AND AUBURN THEOLOGICAL SEMINARY.

VOL. IV.—No. 4.] Edited by THOMAS HASTINGS—Printed by HASTINGS & TRACY—No. 40, Genesee-St. Utica, N. Y.—TUESDAY, JANUARY 23, 1827. [No. 134.

Communication.

For the Western Recorder.

MR. EDITOR—Having in two former numbers shown that I did not intentionally, or otherwise, "misrepresent" the sentiments attributed to Bishop Hobart, so as to convey a meaning different from their real import, it now remains to offer a few words in explanation of the last doctrine, "confirmation, as a conveyance *or means* of conveyance, of the Holy Spirit." And here suffer me to observe, that want of access to the writings of the reverend Prelate, at this moment, forbids me, for the present, to enter into the *full* merits of the case; but when time and means are at my disposal, I shall give it, in some other form, perhaps, a more ample and satisfactory investigation. However dangerous and subversive of vital religion these sentiments, in my opinion, are, I doubted the expediency of bringing them on the pages of a weekly newspaper; since it is impossible to do them any thing like justice, within such narrow limits; and every patron of a paper feels aggrieved unless it is the oracle of his own sentiments on every subject.

With regard to baptism, it is clear to all your readers, that the Bishop defines it to be, "in the language of scripture, regeneration." This definition might be safe enough, were there two species of regeneration, the one baptismal, and the other spiritual, found in the writings of the New Testament; the first preceding the second in the order of time, and essential to it in relation of a cause to an effect. But I trust I have sufficiently shown, in a former essay, that regeneration, with the New Testament writers, has but one definite meaning. This one thing, at all events, is undeniable, that if the ordinance of baptism, or any other administered by man, I care not who he is, can change or alter, in any sense, the immediate relations and destinies of the soul, in regard to God, the administrator of such ordinance must be inspired; else there is no proof that he is acting in accordance with the divine will. Nor would I apply this remark to the episcopal ministry only; but to all other denominations, who hold to pedo-baptism. I am far from cherishing any hard feeling toward ordinances, as such, nominally episcopal. The *principle* is what I contended for, from the first, and is, in my apprehension, equally unwarrantable in the hands of any ministry of any name.

That confirmation is the continuance, and consummation of this dangerous principle, let the following reasons be offered.

1st. Bishop Hobart did state, to the best of my recollection, as well as that of others who heard him, "that confirmation is a conveyance of the Holy Spirit;" or if the Churchman prefers it, "a means, or a powerful means, of renovation or sanctification." It is of no consequence *with me* which of these phrases is adopted; but one or other must be, if the ordinance have any meaning at all.

That the Apostles made use of the imposition of hands, as a mode of conveying the Holy Spirit, is manifest from scripture.—The most striking passage of scripture quoted by the Bishop in proof of confirmation, to my recollection, was *Acts* viii, 17, where, when the Apostles at Jerusalem heard that "Samaria had received the word of God," Peter and John went down, and having prayed with and for the disciples, that they might receive the Holy Ghost, "laid their hands on them, and they" (the disciples) "received the Holy Spirit," accordingly. Now if this be a text on which episcopal confirmation is founded, it is directly scriptural to affirm, that laying on of hands is not only a "*means, or a powerful means*, of sanctification," &c. but an ABSOLUTE CERTAINTY that the Holy Spirit is given to the recipients of that ordinance. The imposition of hands is not a means in this case, but an *absolute conveyance*. The effect was as sure to follow, as the symbol, or sign of the hand, was applied. The hand and the invisible blessing were as one intelligent being; that being omnipotent as Jesus of Nazareth, in the power of his spirit. The hand of the Apostles, if I may use the expression, was in this case the hand of God, since it was moved and directed by *his will*. It stood, then, to the heads, hearts and souls of the *confirmed*, (using the modern phraseology), as cause to an effect, and not as means merely. For if that mysterious and miraculous application had once failed of the desired effect, and that failure recorded, *I do dare to say*, that such failure would overturn the whole christian system. I, for one, would be a disciple of Hume immediately. I consider, therefore, that confirmation, in the apostolic use of it, is neither a sacrament nor a means; but a miraculous power or privilege, standing to the reception of the Holy Ghost, with unerring and divine certainty, as *cause* to an *effect*; an almighty *fiat*, the same as the will and the deed, in that expression—*Let there be light and there was light*; or, *Lazarus come forth*. If the voice of the Son of God was the *means* of raising Lazarus, so also the hand of the Apostles was *the means* of conveying the Holy Ghost to the young converts of Samaria. Surely, it is most reasonable to regard means as a kind of third person, standing between the blesser and the blessed; but in the exercise of miraculous power, there can be no such third person, or any link whatever, between the giver and receiver. In blessing with the Holy Ghost the men and women of Samaria, if Peter and John were not the personal representatives of Jesus Christ, they were really nothing; & if Jesus was personally present, doing what they did, could it be said with any propriety, that he was the "*means*," or the "*powerful means*," of conferring "*the Spirit*," or "*renovation*," or "*sanctification?*" Nay verily: But he was himself the immediate, direct possessor and dispenser of the power and goodness bestowed. To say that he was the means—or others acting under his authority, representing his person, and moved by his will, is only saying that he had but a borrowed power and blessing to bestow. But there is no mention made in the New Testament of any on whom the Apostles laid their hands, who did not also receive the Holy Ghost; they never regarding the imposition of hands as a sacrament, or confirmation of a sacrament; which last appears to be the sense of the liturgy. A sacrament, such as baptism, and the Lord's supper, may, or may not be attended with the spiritual blessing, because they are in the order of means, to designate and edify the church. So also is the ministry of the word and prayer. But to reduce forms, used in the exercise of miraculous power, to the level of spiritual or sacramental means, is completely changing their nature, use, and design. And here I cannot forbear observing, that the imitation of acts miraculous, by uninspired men, and the reduction of power miraculous to sacramental means, have tended more to make infidels to the divinity of Christ, than all other causes put together. This calamitous result, if I am not mistaken, the intelligent Prelate was duly sensible of, when in progress of his discourse, he endeavored to show that laying on of hands was uniformly practised on all communicants, during the apostolic ages. Were this indeed the case, as there were apostates from the faith in the days of the Apostles themselves, the imposition of hands would naturally descend to the level of the customary ordinances of the church. It should then be common means of grace, not special and miraculous. But there is no evidence from scripture, that it was universally used on converts; but rather, in the first introduction of the gospel and the Holy Spirit into towns and districts, to show that the Apostles' commission was of God; and to my knowledge, in no instance practised as an ordinance necessary to communion. It would be absurd to suppose it essential to communion, unless it were necessary to communion to possess miraculous power. Did there none sit at the Lord's table, but those who could miraculously speak with tongues? And is not this one and the prominent sign, which followed the imposition of hands in the days of the Apostles? These questions must be answered; *the first* in the affirmative, and then, every Christian of the apostolic age was miraculous; the other in the negative, and then no miracle followed the imposition of hands, which would reduce it to modern confirmation, and along with it, so far forth, prove that christianity is not a religion from God. But who, with the acts of the Apostles before him, has courage enough to undertake these questions?

2d. Should Bishop Hobart have quoted the above passage in favour of confirmation, he is certainly bound, in uprightness of his holy ermine, to give the scriptural meaning, which is a *conveyance of the Holy Ghost*. The passage means nothing else. And how could I know the meaning of confirmation, as explained by him, unless from the portions of scripture selected in support of it? But if it should be said, that he only meant "means of conveyance," when the effect might or might not follow, this is not the scriptural confirmation; for I have already remarked, that the Apostles could not look upon any miraculous official act of theirs as means, and especially means which left the proposed effect in the least degree doubtful. Such dubiousness and uncertainty, pervading their official acts as Apostles, did they once fail, would only prove them impostors. They had too much good sense to expose themselves in a manner so eminently hazardous. Be it well remembered, that every up-lifting of the Apostles' hands, in this way, was a challenge to the universe in open day, subject to the most rigid scrutiny, that God Almighty *willed in them*, and *wrought by them*. Judge then, candid reader, what would have been the consequence, had they failed in a single instance; and what the presumption of men imitating miraculous power, who yet, after all, may convey, or be the means of conveying, no Holy Ghost. The presumption, I think, is great, and the danger still greater, if the confirmed trust their souls to this "*authorised*" conveyance.

Confirmation should seem to be either an *actual* conveyance, a *means* of conveyance, or *nothing*. For the last of these, the Churchman, it is presumed, would neither teach nor use the rite; for the second, I have already shown that the Apostles never thought of it *as means*, because means is always attended with some uncertainty of the end; and an uncertainty here, would be a corresponding uncertainty to them, and to the world, whether their commission was from God. It is therefore morally impossible, that they could regard this or any other supernatural act or power entrusted to them, in the light of means, involving any degree of doubt as to the effect; for this would only make them impostors to the world, and what is still more marvellous, infidels to the divine authenticity of their own mission. Other than miraculous power, they had no proof that they were sent from God.

If Bishop Hobart and the Churchman, then, believe and practice confirmation, *as a means* of conveying spiritual influence, where the conveyance is in the least degree doubtful, they use it different from the Apostles, who did not consider it in the light of means at all. If it *confirmed* them in any thing, it was that their message was from God. It had the same effect upon others. And it is quite uncertain, whether the gift of tongues, or any other miraculous gift, promoted personal holiness in those who possessed it. St. Paul would seem to intimate that sanctifying grace and miraculous gifts were not, in their influence on his mind, one and the same thing. Did confirmation bestow miraculous power, which is the scriptural use and design of it, we might still doubt if it added corresponding grace in the heart. A gift it was, conferred for the public good, rather than personal holiness. What, then, can be the personal grace conveyed by confirmation now, when it is not attended even with the miraculous gift of tongues? I would also add, that the more uncertain these "*confirmatory means* are, the more the persons receiving them need "dying unto sin and rising unto righteousness," in order to arrive at the desired end, *sanctification;* and the farther also are these means removed from the meaning and use of the Apostles, which was instantaneous, unerring, full, and open to all, as an act miraculous ought to be. From these considerations it is obvious, that the laying on of hands was never used by the Apostles, as means to an end; but rather as the sign of a grand moral cause to a miraculous effect, which effect must inevitably follow in every instance. It could not fail, because it was as the hand of God. Their own language, on the miraculous power rested in them, is—"By stretching out *thine* hand to heal, and that signs and wonders be done in the name of the holy child Jesus. In the name of Jesus Christ of Nazareth, rise up and walk." May I not with equal truth and solemnity add, in relation to the text quoted by the Prelate—"Ye Samaritans, in the name of Jesus Christ of Nazareth, the holy child of God, receive the Holy Ghost." At all events, the effect as publicly and instantly followed in the one case cited by the Prelate, as in the others.

Bishop Hobart, then, could not confirm, by laying on of hands, and signify *nothing*. He could not use that rite, as *means* of conveying spiritual grace, consistently with the belief and usage of inspired Apostles, if the rite in their hands was symbolical of miraculous conveyance; and Philo has yet to learn from scripture, that they meant any thing else by it than such conveyance. Indeed, strictly speaking, the Apostles, as I read, were too modest, and had too deep a sense of the awful and holy nature of that conveyance, to scarcely admit the Holy Spirit coming by their hands at all. The phrases are remarkable. After describing the rite of imposition, they add—"*He fell on them;*" "*they received him*," &c. So little did they view themselves as standing in the light of means to an end, and so much reason is there for the preceding arguments, namely, as a cause the power of God, and the effect the baptism of men, by the spirit of gifts, graces, and miracles. Wherefore, it appears to me evident, that Bishop Hobart and the Churchman, if they say "*means*," &c. have entirely mistaken the nature and design of apostolic laying on of hands.

Thirdly. The Churchman observes, in his angry reply to Philo, although he does not quote from the discourse in question, "that confirmation *denotes* and *enforces*" the spiritual regeneration, consisting, it appears, "of dying to sin and rising to righteousness."

Now I am so unacquainted with the scope and limits of infinitive verbs, and especially episcopal definitions, that I do not know what it is which "*denotes* and *enforces*" a spiritual change, unless *it is* denoted and enforced. If it be denoted and enforced, it is already transpired—past; and the period in which such change, I mean the inward & spiritual, can take place, is between baptism and confirmation. That the Bishop considers confirmation as denoting and enforcing, so far as a true change of heart, is manifest from the candidate's immediately sitting down at the Lord's table, an ordinance exclusively the privilege of those who are creditably true believers. If the candidates were not Christians before confirmation, they are certainly so considered afterwards; and how could any one fail to conclude, while confirmation was a means of conveying the Holy Spirit, or a means of sanctification, and the candidate on being confirmed invited to the last sealing ordinance of the christian church, belonging to spiritual believers only, that if they were not true Christians before, the act of confirmation made them so. The act is either a conveyance or a means, or nothing. If I say the last, the Bishop might demur; if he says the second, I have already shown that the Apostles never laid on hands, as means, uncertain of the end; that the Bishop means confirmation to convey the Holy Spirit, on supposition that the candidate was not born again before the act, is clear, because he is qualified, by the act, to partake of the communion supper. Take, then, besides the Bishop's own words, the act of confirmation in the bishop, and the act of communion in the candidate, and in the latter you have a spiritually regenerated person; for if he was not so born of God's spirit *before* confirmation, he must be so born *by* it. Further, if a ministerial act can entitle to a spiritual ordinance, it would seem to be of no consequence whether the person be previously begotten from above; the *act* will *qualify* him. For, indeed, the preface to the episcopal *order of confirmation* requires no other qualification of the candidate to be confirmed, than that he has come to the years of discretion, being already spiritually in the church, by baptism. The object of confirmation in that venerable office, is only to assume personally the vows and confessions made in baptism. The reason of this is plain, namely, that the liturgy considers the child in baptism as "regenerated by the Holy Spirit." Why Bishop Hobart should insist on another "renovation," by laying on of hands, is what I cannot comprehend, unless it be a continuation or increase of the baptismal, spiritual influence.

The true meaning of the gentlemen undoubtedly is, that baptism is regeneration, or a change of spiritual state, or "*denoting* a death unto sin," &c.; and that confirmation is a certain "*enforcing*" of the same change into the state sought—a spiritual believer. Should these ordinances not mean all this, they mean nothing; for the Prelate expounds baptism by him, "to be a change of spiritual state," making the baptised not only a visible member of the church, but also having *titles* to eternal life. Confirmation, if it mean any thing, is the change to which the catechumen was in a state of forwardness, taken by baptism out of the world; and this forwarding state, it appears, is the state of salvation. Confirmation, therefore, "*securing* the titles," is the true spiritual change, to which baptism is a type, and a condition of forwardness. If this change be the sole work of the Divine Spirit, which the Bishop allows, and that it must be produced in confirmation, if not previously experienced, since the confirmed are then, and not till then, privileged to all the ordinances, and become full communicants in the church—any one can see that confirmation affects to convey the Holy Ghost. The divine agent is necessary to renovation, and renovation to the communion of the church; the confirmed are qualified for communion by the act of laying on of hands; that imposition of hands, then, must convey the Holy Ghost. If not, when was it conveyed? Not in baptism, it should seem, for the baptised are not *renovated;* not during the period from baptism to confirmation, for they are not in the communion of the church until they are confirmed. I must then conclude, that to be confirmed is to be renovated by the Holy Ghost. It either means this or nothing. Did I go too far, or misrepresent, in saying that "episcopal baptism is regeneration; and confirmation, by AUTHORITY, is the renovation or sanctification of the soul?" For the first of these sentiments, I have the words of Bishop Hobart, declaring it to be "the language of scripture." For the second, I have, to the best of my recollection, the Prelate's words, also, as far as "means of sanctification," &c. 2d. The Churchman's "*denoting* and *enforcing* sanctification." 3d. The Liturgy, affirming that baptism is renewing of the Holy Ghost—"that thou hast renewed this child with thy Holy Spirit;" and adding, that confirmation is a ratifying of these baptismal privileges. These privileges (in liturgy) are renovating and spiritual only, "the child at discretion coming up to assume the confessions and obligations of sponsors." 4th. The person confirmed, I take it, invariably may commune at the Lord's table. Hence, they must be spiritual believers. 5th. The original ordinance, "laying on of hands," signified a direct, certain and miraculous conveyance of the Holy Ghost. 6th. Bishop Hobart himself regarding the ordinances of his church *saving*—"to secure blessings of that state of salvation, or justification, into which they are called in baptism;" and again—"made members of Christ, children of God, heirs of the kingdom of heaven:" "Repentance, faith and obedience will not, of themselves, be effectual to salvation: Without covenanting with God by baptism, ratifying vows of allegiance, &c. *we cannot assert any claim to salvation.*" That is, WE ARE PROBABLY LOST.

I now leave it with the candid, who may have waded through this controversy so far, unprofitable and uninteresting as it may be to some, whether I have attributed too much meaning to Bishop Hobart's sentiments, taken notice of by me, or to his interpretation of his rites and ordinances. Candidly, I cannot see but what I was within the truth, rather than beyond it, in all that I have asserted; more especially in the rite of confirmation, and the other kindred sacraments, which the Right Reverend holds superior "*to repentance, faith*, and a *holy obedience.*" I shall now close this discussion for the present, with one or two general conclusions.

1st. The doctrine of the "impulses," I have shown to be alike unscriptural and dangerous; flattering to the pride of man; obviating the conviction of the Spirit; dishonouring to the grace of God; and leading souls to perdition. I do devoutly believe; that those who receive it will find but little place or occasion for repentance—much less seek it carefully with tears. 2d. Baptismal regeneration is the Bishop's own. The very term is unscriptural, except in a prefiguring or typical sense, and therefore cannot be a saving ordinance. 3d. Confirmation is of the same nature—a conveyance of rights, titles, and privileges, which Jesus Christ never entrusted to men.—Hence they are highly detrimental to souls, because they tend to prevent sinners from seeking the salvation of the gospel, by prayer, the word of God, true repentance, and faith in Christ, the only or the principal means of divine appointment. Accordingly, it is to be feared that few who enter upon this *ritual* course of salvation, are aught else than opposers to vital godliness. Indeed, the sad and woful consequences of giving heed to artful fables, stimulate the soul against the distinct and more powerful operations of the Spirit, and the soul-subduing doctrines of the cross. I put it to every correct observer of men around him, if he has not discovered that the mind *fastened to these ordinances, as a hope of salvation*, makes it more impervious to God's spirit, and sets it more in antipathy against conviction and conversion, than in a former state, without reflection, religion, or a church. O, the day, the great day is coming!

PHILO.

The following article, which we copy from the columns of the Connecticut Observer, seems to have been written with a view to expose certain sentiments of a "Pilgrim," which were somewhat of an exceptionable character. Our favoured land furnishes many a "Pilgrimville," where the article will find its application:—

PILGRIMVILLE, —, 1826.

DEAR FRIEND—It was with much joy that I read your letter, giving an account of a powerful revival in ——. But surely I was much grieved, when I learned by your letter, that you, whom I had long considered a decided Christian, and a firm advocate for revivals, had felt so little of the work yourself. And I was indeed sorry to perceive, that though you manifested no open hostility to the revival, still you appeared to be disapproving, at least in some degree.

The thought, however, immediately occurred, that you might be in a state of mind similar to mine, when the late revival commenced in Pilgrimville. I shall, therefore, give you a short history of what I then experienced, and hope it may prove beneficial to your soul.

You will recollect that I indulged hope during the *great revival*, with which God blessed this town some years ago. I then felt much satisfaction in the secret duties of religion, & cheerfully erected the family altar; & tho' I feel that many of my brethren are more gifted than myself, I have from that time seldom if ever excused myself, when called upon to take an active part in our religious meetings; and have ever since had the form of godliness, and I trust, have almost daily felt more or less of its power. I always rejoiced to hear of revivals, and the success of missions; and though in limited circumstances, have cheerfully cast in my mite to aid our benevolent institutions. I was not wholly ignorant of Satan's devices, or of the remaining corruptions of my own heart. But never, until taught by sad experience, did I believe that Satan could have such power to bewilder my mind and entangle my soul. A few months previous to our late revival, an extensive work of grace prevailed in one of our neighbouring towns. I heard much respecting it, for I sought opportunities to hear, and inquired with interest. I was greatly rejoiced. We at length heard that the people thus favoured with God's blessing, were earnestly praying that it might extend to us. I felt myself, and perceived in several of my brethren, an increasing spirit of prayer. We began to hope that we should soon see the revival commence among us; and already felt a little revived. Still we had not, with deep and heartfelt humiliation, returned to God and sought his favour; for this reviving, at least with regard to many of us, proved to be "like the morning cloud and early dew." I, for one, and I fear many others, began to think that we should not be favoured with a revival. We relaxed our exertions, and were like the man who awakes earlier in the morning than he wishes to arise, and drops again into a deeper slumber, and sleeps on till the sun has ushered in a beautiful day; when he awakes, and finds that he has lost the glory of the rising sun, and the beauty of the cheering morning.

So it was with me. Christ the Sun of Righteousness arose suddenly, and beamed upon us, while I was sleeping. At length a sound louder than thunder broke my slumbers, and I awaked with the sound still ringing in my ears: "Behold the Bridegroom cometh; go ye out to to meet him." I started up, and to my astonishment beheld many of my christian friends gathering in a circle, full of joy and rejoicing. Near them were a number who had formerly been thoughtless sinners, but so changed in their appearance, that the joys of heaven seemed to radiate from their countenances. Just behind them stood a number of my impenitent friends and neighbours, with their eyes full of tears, and their countenances

expressive of deep distress. And at a little distance I saw several persons, whom I had long known to be scoffers at religion, and who now stood gazing with some wonder at what they beheld, and uttering many shrewd and irreligious remarks.

I wondered what all this could mean! I *saw* no Saviour in this mingled throng. And though I could hear Christians talk of Jesus, and tell the joys they felt, I was in great doubt whether all this was any thing more than enthusiasm or mere delusion. I felt little charity for those who were so recently filled with joy and hope, for *I had not seen them under conviction;* nor was I yet sufficiently awake, to think that they might have had conviction while I was *sleeping*.

Many Christians seemed to hail this as a revival. But it was no revival to me. I did not expect that the revival would commence at this time, or in this way. I knew that means were to be used; and was sensible that I had not been of late so faithful in prayer and other duties, as I deemed necessary, before a revival *could* commence. Nor did I know that any of my brethren had been more faithful.

My heart seemed to rise in opposition to what I beheld, to the measures pursued, and to the mode in which impenitent sinners were addressed; though I thought that I desired a *real* revival as much as any of my christian friends. For several days I pondered over these things. But I soon began to hear the whisperings of conscience that all was not right with me. Feeling quite unhappy, I went to my minister, whom I always regarded as a man of ardent, active piety, and a friend to revivals; but not enthusiastic; and without making known my own views and feelings, I entered into conversation with him respecting the *religious attention*, as I took care to call it. I said but little. His heart was full; he rejoiced much in the work of grace which he felt the Lord had begun. At first I thought he had become more enthusiastic than any of my brethren, and began to fear, that as a minister, he was nearly *spoiled*. Conscience still whispered, "*all is not right*," and I more than ever feared it was true; and I very *cautiously* asked him several questions, intending that he should not discover my feelings. I believe, however, he suspected what my feelings were; for his replies were much to my case; and I perceived from his remarks, which were accompanied by appropriate passages of scripture, that there was reason to believe a real revival had commenced, and was becoming powerful; and that the measures pursued, and the method adopted in conversing with sinners, were *scriptural*. Still I doubted whether they were *expedient*. I returned home much distressed, and for several days felt a most painful struggle, between conscience and the corrupt feelings of my heart which were stirred up by Satan. Sometimes I almost concluded that I never *had* experienced a saving change, and probably never *should*. The duties of religion became almost painful; and when I met with christian friends, and attempted to pray, it did not seem as formerly, that I could pray into heaven. I could not live so; for it was like death to me to be deprived of the smiles of Jesus, which had so often cheered my soul. I examined myself thoroughly, and found that I was wrong; that I had been led astray by Satan, and my own remaining depravity, into a blind opposition both to the revival and to those measures by which it had been promoted—measures sanctioned by the word of God, and blessed by the Holy Spirit. Oh, what a flood of woe now burst in upon my troubled soul! But I had not forgotten that Jesus died for sinners, of whom I now felt myself to be the chief. The joyful hour, when he first spake peace to my soul, now rushed afresh upon my disturbed recollections. Duty was plain. I had left my first love, and must repent. I went into my closet, determined to humble myself in deep repentance before God, and continue to plead till I obtained his forgiving mercy. I bowed my knees, and in agonizing prayer poured forth my sore complaint to God. While in this agony of soul, He, whose holy glance drew forth from Peter's eye the bitter tear of penitence, was pleased to shed on my repenting soul such heavenly peace and joy, that the powers of nature were almost exhausted, while my heart was filled with "wonder, love and praise." After this I could rejoice in the revival, and actively and cheerfully employ my feeble powers to promote it; and I trust that even to this day its blessed influence is felt upon my heart.

And now, my dear friend, let me tell you, if you have been indulging views and feelings like mine, they are totally wrong, and must be repented of and relinquished, or Jesus will frown upon your soul. Oh, how humbling the thought, that through my own fault, I was so beguiled into the service of Satan, and opposition to him whom my soul loveth. I am, with much esteem, your's.

Religious Intelligence.

THE BURMAN MISSION.

Letters from Rev. Mr. Judson and Rev. Mr. Wade have been lately received. In the last of March and beginning of April, Mr. Judson had accompanied a Mr. Crawford, commissioner of the British Governor-General, on an exploring tour to the upper parts of the provinces ceded by the Burmese to the English. It is the object of the British to fix on a spot, which shall rival the most celebated port of the east, and extend the honour of their king. Mr. Judson mentions his hope of extending the glories of a far higher interest. On the 6th of April, the new town, named Amherst, was formally taken possession of, under fire of a royal salute, and the ceremony concluded by reading the 60th of Isaiah, and a prayer, by Mr. Judson.

Another letter from Calcutta mentions the pleasng attention to religion, which we have previously noticed in the Watchman. One of the seven recently baptised was the second daughter of the lamented Mr. Lawson.

Mrs. Colman, late the widow of the missionary of that name, had become the wife of the Rev. Mr. Sutton, an English Baptist missionary residing at Cuttack. The native female schools, late under her care are transferred to Mrs. Pearce, and are in a flourishing state. An asylum for native female children is about to be erected, where they will be educated without expence.—The prejudices against educating females are strong, but the genius of christianity will speedily overcome this obstacle.—*Christian Watchman.*

Festival of the Rhut Shattra.—Rev. Mr. Sutton, the gentleman before-named, says in a letter to the Rev. Mr. Sharp, July 7th, "Three idols were brought out of the temple, Orissa, and placed on three cars; one for Juggernaut; one for his brother, and one for his sister. These cars are about 60 feet high, and 30 wide at the base. They rise in a conical form, and are decorated with scarlet, yellow, blue, and other gay-coloured woollen cloths. They have from 12 to 16 uncouth wheels, and are so contrived as to crush to a mummy the wretches who throw themselves under them. Juggernaut has a large black face, with enormous eyes, and a large red mouth extending from ear to ear. The number of attendants this year is much less than the last. 250,000 then assembled, 20,000 of whom it is supposed perished. The festival contiues from 7 to 14 days. Dead bodies are scattered all around. In one place may be seen 20, in another 15, and several in the streets; some half-eaten by dogs and birds. The air is polluted with stench. The sick and dying surround you on all sides; and the dogs may be seen carrying off the several limbs of the dead. Parts of dead bodies are seen crushed by the massive wheels. Last year, in a space of less than two acres, Mr. Sutton saw 90 dead bodies, and in another 145, putrifying in open day; principally pilgrims, who die unpitied and unknown.—Many travel from the distant parts of India, a dreary pilgrimage of perhaps 1500 or 2000 miles, and must retrace their steps, or perish, having neither money, food nor clothes. Many will never again see their friends. They say, "We have obeyed the pleasure of our god in coming to see him, and now, if it is his pleasure, we will die and go to heaven."—*ib.*

EAST-INDIES.

At Nagercoil, the station of Rev. C. Mault, the congregations in most places were on the increase in March last, though nearly 200 attached to the religious meetings had been cut off by the cholera morbus. This awful mortality had been sanctified to a few. There is an evident difference from their former character, in those who attend public worship. The schools in the western districts are in a flourishing state, and the readers vigorous in superintending them. Seven schools are examined weekly; and sometimes nearly 200 children are catechised on the principles of christianity, on the Sabbath. There are 33 readers, who make a weekly report of their labours, and their conduct is exemplary. The circulation of tracts, 33,500 of which had been published in the last year, has done much for the people. It has awakened them to the necessity of education. Mr. Mault was writing a treatise exposing the wickedness, idolatry and superstition of native Christians.—*ib.*

MORAVIAN MISSION.

According to recent accounts in the London Magazine, their mission "consists of 36 stations, in which 186 persons labor in word and doctrine." They are established among the Negroes, Hottentots, American Indians, Esquimaux and Greenlanders, of which there are upwards of 38,000 in the congregations. The expence of the missions, which are conducted with the most scrupulous economy, far exceeds the ability of the brethren.

"A new station has been formed on the coast of Greenland, near Statenbuok, its southernmost promontory, which has been attended with an abundant blessing from on high. More than 300 hearers were assembled, and above 100 had received baptism as real converts, when the last advices were dispatched. Another station has also been formed in South Africa. The encouragement afforded by christian friends, who have commenced with much liberality the formation of a fund for West-India objects, has also induced the brethren to begin a station adjoining Hopeton estate, in Westmoreland parish, Jamaica; whereby the gospel will be brought within the reach of 3 or 5000 negroes, many of whom are anxious to receive it."—*Rep. & Obs.*

TRACT OPERATIONS.

The Rev. Orman Eastman, who was engaged from May 16th to Nov. 13th, of the present year, as agent for the American Tract Society, in the western district of this state, has made an interesting report, which may be found entire in the Tract Magazine for December. During the period mentioned, he travelled two thousand two hundred and ninety-three miles, preached one hundred and fifteen times, assisted in organizing sixty-five auxiliaries, and visited ten that had been previously formed, which together, have already remitted to the parent society one thousand three hundred & ten dollars. He also collected five hundred and seven dollars seventy five cents, to constitute individuals directors and life members. Travelling expences, *thirty-three dollars and fifteen cents!* an amount hardly sufficient to defray the like expences of some who are loud in the cry of "extravagance" against this and kindred societies, for a single day.

N. Y. Obs. & Chron.

Colonization Society.—The African Repository states, that about 20 associations have been constituted within two months, to co-operate with the national institution. A state society for Pennsylvania has presented $600 as its first donation. Several societies and many individuals have been liberal; yet the funds do not justify the outfit of an expedition immediately.—The directors hope for the means to effect it in the course of the winter.—*Rec. & Tel.*

New Missionaries.—Mr. Freder'k Gatesman and his wife, with Mrs. Taylor & Mrs. Pope, returning to their labors in renewed health, left England Oct. 19th, for Western Africa. They are from the Church Missionary Society. The Rev. James Norman and others, from the same society, sailed Oct. 15th, for New-South-Wales.—*ib.*

Revivals.

Boston, Mass.—A gentleman at the east gives the most cheering account of the increase of the revival at Boston, and represents it as having become very powerful: Particulars not at present to be given.

Philadelphia.—The Philadelphian mentions that a revival has been in progress for some time, in Mr. Patterson's congregation, in the Northern Liberties of the city of Philadelphia.

Rutland, Mass.—The N. H. Repository & Observer mentions that a revival in that place is "in a state of happy progress."

Montrose.—The Montrose *Baptist* Herald says the revival at that place has subsided; that the number added to the church is 151—134 of them by baptism.

For the Western Recorder.

REVIVALS IN THE PRESBYTERY OF OGDENSBURGH.

MR. HASTINGS—*Dear Sir*—The Presbytery of Ogdensburgh met at Gouverneur, on the 3d of this month. An official narrative of the state of religion in this county, was prepared, and ordered to be forwarded for the Recorder. The paper, however, was mislaid, and I was desired to write to the editor, and detail some of the marvellous doings of our God among us.

Sometime in August last, a revival of religion commenced in Massena. Its progress has been gradual; and it continues still. The number is not great; not perhaps exceeding 40. But many interesting circumstances have attended it.

In East Stockholm, there has been some excitement, amounting in a few cases to pungent conviction, for above a year. Still none were converted to God. About two weeks since, however, the gathering cloud burst, and it was not a gentle shower, but a mighty torrent, that descended. The most stubborn sinners were smitten with such a blow of the Almighty, and so many of them too, that for several days and nights prayer was made continually. In the course of one week, it was supposed not less than 80 were born of God. Sinners who went in wrath to the place of prayer, departed praying and rejoicing. No written statement can give any idea of the scenes which transpired. The work still advances.

In Hopkinton, and in Parishville, the spirit of the Lord has descended with considerable power within a few weeks. From 20 to 30 in each, have announced their determination to be on the Lord's side.

Madrid, also, has shared in this shower of mercy. Within a few weeks as many as 20 or 30 have given evidence of a change of heart; and a very large number are still seeking the Lord.

In Potsdam, also, a very powerful work of the Spirit has been experienced for about two months. It has now extended into nearly every neighborhood. About 300, it is supposed, are hopefully the subjects of this work. Conversions continue to occur daily; and we hope the revival has by no means reached its height. I might detail a great variety of incidents of peculiar interest which have occurred. But a more particular account may perhaps be given hereafter. I cannot, however, refrain from recording one more fact in testimony of the blessed influence of Sabbath schools. Some small children, members of the Sabbath school in this village, having expressed a hope in the Saviour, and a desire to unite with the church, it was thought expedient to organize a juvenile class, to be placed under the watch and instruction of a committee of the church, until such time as they should become fully satisfied of their christian character. That class, at its first organization, a few days since, consisted of 20 persons under 14 years of age. Several others will probably come into it. It is an interesting fact, that the prayers and warnings of some of those children, under twelve years old, have been the means of great good. Many will hereafter arise and call them blessed.

In South Canton, and in Russel, the work of the Lord has been revived. A considerable number of sinners have been hopefully born again.

In the western extremity of St. Lawrence county, in new and destitute towns, there appear to be favourable indications. In nearly all of them there have been, recently, several instances of the renewing of the Holy Ghost.

In reviewing the dealings of God with us, we cannot withhold the utterance of our thanks for his great goodness. Many hundreds probably have been snatched from the gates of hell; and yet we rejoice with trembling. In many of our towns, the stated ordinances of the gospel are not enjoyed. Wolves in sheep's clothing are prowling among the flock of God.—The unchristian spirit of proselytism prevails. Several revivals have been utterly arrested by it. Men who would compass sea and land to make one proselyte, are here, and only wait the bidding of their master to oppose the work of God. But still the Lord reigns.

While, however, this remark applies to many individuals, it is with a sincere satisfaction, that I can announce the existence of a perfect harmony of feeling, in many cases, among different denominations. I rejoice that it is so; for if there is a spirit hateful as hell itself, it is this proselyting spirit. I have no charity for the cloaked and muffled emissaries of Satan, who are so much more anxious to strengthen a party than to save the soul.

I do not design this narrative as a history of the state of religion in this Presbytery only.—God, in his dealings, has shown himself no respecter of persons.

Your's, dear Sir, in christian affection,

OVA P. HOYT.

Potsdam, Jan. 11, 1827.

WESTERN RECORDER.

UTICA: TUESDAY, JANUARY 23, 1827.

High Church.—The queries of Bartimeus have at length so far been disposed of by Philo and his associates, as to show that the "blind man" was not much out of his reckoning about the errors of the High Church. After all the attention that we have been able to bestow upon the subject, it does appear to us, that the errors in general have not been over stated. We know, indeed, that some allowance will be claimed for peculiarities of definition; but how far this claim should be admitted, when these peculiarities are professedly founded on scripture language, is to us a very serious question. That "*unholy* dictates and *unhallowed* impulses," for instance, coming from a *man's heart*, or even from *his* depravity, in the abstract, (if such a thing could be), should not be *necessarily criminal*, is a doctrine which *we* believe is quite at variance with scriptural language and scriptural representations. The scriptures give the most lively picture of the utter sinfulness and defilement of the natural heart, and show it to be, morally speaking, in a state of entire helplessness and criminality; and that language, which will be generally understood as offering any abatement from this description, whatever the speaker himself might chance to mean by it, is to be proscribed as heretical; and the person who uses it, must either explain himself, or be content to remain chargeable with fundamental error.

The same remark, in substance, applies to "baptismal regeneration," *by the Holy Spirit*, and to "confirmation" of "titles," &c. which *are received in this ordinance*. The language here alluded to is indeed so indefinite, as to leave us somewhat in doubt as to the *precise extent of its intended* application. Taking it in its most obvious meaning, its absurdity would astonish us. Yet after all the allowance that *can be made*, the language employed *must mean something*. And what *does* it mean? It appears to us, that when all the circumstances are taken into view, the following brief exposition or paraphrase cannot be deemed uncharitable; however it may fall short of disclosing the real extent of existing error.

1st. Man's depravity is not so entire, so malignant, or so desperate, as one might naturally suppose from the strong but *figurative* representations of scripture.

2d. That change of heart which is necessary to salvation, is not instantaneous, but gradual. It is what Calvinists *pretend to mean* by *progressive sanctification*.

3d. This required change of heart is to be obtained, *in a gospel land*, "by union with the [episcopal] church, which, as *his body*, Christ animates with his Spirit." *See the Bishop's Sermons, quoted in the Churchman's Magazine.*

4th. "Accordingly, in the sacrament of baptism, which unites us to his church, we become entitled to the influences of the Holy Spirit, as the agent of our spiritual life. In the ordinance of confirmation, worthily received," [this as a matter of course, if while *entitled* to the *Spirit's influences*, we have been virtuous and *diligent* in the *use of means*], "He" [the Spirit] "sheds on us *his renewing* and strengthening power, his manifold *gifts* of grace." [These and the last of the above quotations are given in the Churchman's Magazine, just in the connexion we have quoted them.]

5th. Spiritual regeneration, according to the scriptures, takes place in baptism. (See Liturgy.) This is not what the *High Church mean*, by "renovation;" but it is the beginning of sanctification, or "the death unto sin;" and is just what Calvinists *think they mean*, by conversion or a change of heart.

6th. In the rite of confirmation by "AUTHORIZED HANDS," those who have not wickedly grieved away the influences of the Spirit obtained in baptism, receive the "*renewing*" or *renovating* influences of the Spirit. It may be said of them, that their hearts have been changed; that they are Christians indeed; and they may then rejoice in the full possession of their titles to eternal life.

But we have done for the present; and Philo and his associates have now taken their leave of our readers, many of whom will doubtless join us in thanking them for their contributions to our columns. The subject, as every impartial mind must see, is one of immense importance. If we are mistaken as to the real merits of the discussion, most gladly would we be undeceived; but if we are not mistaken, then the truly spiritual watchmen in Zion, to whatever denomination they belong, are bound to slumber no longer on the post of observation. Such errors as these are too grateful to the unrenewed heart, to be easily eradicated; and the injury they may do, if neglected, is incalculable.

A new and interesting correspondent presents himself to-day. See last page.

Suppression of Intemperance in Vermont.—At the late convention of Presbyterian and Congregational ministers in Vermont, it was recommended to the churches, and to brethren in the ministry especially, to use their utmost influence for the suppression of intemperance, and to set the example of entire abstinence, except in cases of sickness, as one of the best means to be employed.

Similar measures have been adopted in some places at the east and south. Ought not recourse to be had to them, in these western districts of our own state?

Evangelists.—Rev. Charles G. Finney, Herman Norton, Daniel Nash and Nathaniel Smith, have been employed as evangelists by the Oneida Evangelical Society.

New Missionaries.—Rev. J. Lane and his wife passed through this village, a few days since, on their way as missionaries to the Tuscarora Indians.

HOME MISSIONS.

The remarks which are subjoined to the acknowledgment of donations, in the following communication, will be read with lively interest, by every one who has a heart of christian sensibility:—

Geneva, Jan. 10th, 1827.

MR. EDITOR—I send you for insertion in your next paper, an acknowledgment of the following list of donations to the funds of the American Home Missionary Society, received at this agency, continuing as proposed from our eastern limits, viz:—

Presbyterian congreg. of Cayuga-Bridge, a collection on thanksgiving-day,	$5 00
Pres. con. of Seneca-Falls, a Sabbath collection,	6 02
Pres. con. of Waterloo, do. 3 12—Aux. association, 5 50,	13 62
Pres. con. of Ovid, do. 10 66—Aux. association, 19 34, to constitute their pastor, Rev. *Thomas Lounsbury*, a life-member of the A. H. M. S.	30 00
Pres. con. of Romulus, collection, 6 28—Aux. association, to constitute their pastor, Rev. *Morris Barton*, a life-member, 30 00,	36 28
Pres. con. of Lyons, a collection and subsequent donations, to constitute their pastor, Rev. *Lucas Hubbell*, a life-member, &c.	30 00
Pres. con. of East-Palmyra, to constitute their pastor, Rev. *Francis Pomeroy*, a life-member, &c.	30 00
Rev. Francis Pomeroy, of do.	2 50
Pres. con. of Phelps, collection, &c. 17 25—Female aux. association, 18 43—(of which 30 00 to constitute their pastor, Rev. *Henry P. Strong*, a life-member, &c.)	35 68
Pres. con. of Hopewell, collection Sept. 3d, 9 44; and also do. on thanksgiving day, 6 31,	15 75
Females of Pres. con. of Aurora village, in full, to constitute their minister, Rev. *J. Ford Morris*, a life-member, &c. (22 00 being previously acknowledged),	8 00
In all,	$212 85

In most of these congregations, as in those previously noticed, auxiliary associations are formed; in some of them distinct ones, for males and for females, on whose paper larger amounts are subscribed than are here credited to them, and which will become due as their anniversaries occur, in the successive months of the year now begun. From these kind first fruits of their interest in this cause, it is hoped that they will go on waxing stronger and stronger, till they have more than paid principal and interest of that debt, which many of them acknowledge to have been contracted from the time that the feet of the *missionaries* of Jesus blest *their* habitations, and planted the churches and reared up the congregations where *they* now dwell.

And here permit me to relate an incident, which occurred but a week or two since in one of the congregations reported. I had preached upon the Sabbath, pointing Christians to their privileges in the A. M. and to their duties in the P. M. of the day, closing with my missionary message; and the minister had told them, that with one of the deacons, I should call at their houses on the first of the week, and receive their bounty for the home missionary cause. As my business was not to investigate the ability to give, but to call indiscriminately on families, especially where the heart was with us, I came to the house of the Widow ——, whose family groupe, for number and size, was just about the counterpart of that of John Rodgers, in the Primer. On entering the house, I observed to her—"You know, I suppose, my errand; but your domestic burdens are so great, that perhaps you ought not to aid our object, except with your prayers." "Oh," said she, "I was so afraid you had passed me by;" and then came a young woman in the family with 50 cts. and a daughter with $1; the mother with 50 cts. a lad with 25 cts. another with 25 cts. and then three more with 6 cts. each. I said, "In your straitened circumstances, perhaps you give too much." She replied—"Sir, I well remember when we here received the gospel from the lips of missionaries. I used to go on foot three miles, with my child in my arms, in this then a wilderness, to hear it, and it was blessed to my soul. If ever I was brought to see my sins, and find pardon, it was then. My hope in Jesus, and for heaven, is associated with the missionary cause. Take the little that we give, from my full heart; it may carry to some weary sinner in the wilderness, the consolations which I have found." We knelt down in thankful prayer. I added a word of counsel to the lads, already consecrated to the *God of Missions* by a mother's vows and tears. I looked upon them as future labourers in the field; and as I went out could but "thank God and take courage" in the rejoicing hope that our missionaries are now doing the same work in regions farther onward, that was done there by the endeared Williston and Bushnell, near thirty years ago. Your's, as always,

MILES P. SQUIER,
Cor. Sec. of Geneva Agency for the A. H. M. S.

The writer adds, in a postscript to the Editor. "The cause, we think, is prospering in this region. We have now, in all, thirty missionaries in the field allotted us; and have received already within the agency, enough to more than half defray their expence to the funds of the A. H. M. S. Tell our brethren with you, to go on with wisdom, spirit, economy and effectiveness, and the Lord bless them."

For the Western Recorder.

UNION LIBRARY SOCIETY OF ELLISBURGH.

A society of this name was incorporated in April, 1826, for the purpose of promoting *education*. It is the object of this communication, to inform the public what this society has done relative to the purposes for which it was formed, and also what may be expected by those who are willing to become its patrons. A very convenient and expensive stone building has been erected, seventy-four feet long by fifty broad, and three stories high; in the upper story of which are finished two halls of the length of the building, with seats and other conveniences constructed on a new plan. The other parts of the building are expected to be finished soon. It is found by experiment, that the construction of the halls is better fitted for the accommodation of an academic school than any now in use.—The Society has a school now in operation, under the direction of Mr. H. H. Haff, a graduate from Union College; a man of undoubted erudition—an experienced and faithful teacher. The number of students is now more than forty, who are pursuing successfully all the branches usually taught in academies. As the Society have located their institution remote from the bustle and dissipation common to our country villages, it is believed that students coming here will have a fair opportunity of making good pro-

ficiency in their studies, at a moderate expense, and with little danger of contracting habits of dissipation. Let it be distinctly understood, that this Society do not expect any pecuniary advantages from their undertaking; that they have been influenced in their transactions only by the hope of elevating the standard of morals and education, and of preparing our youth in a better manner for honorable and useful stations in society. It is confidently hoped that this institution will not languish for want of patronage. Every exertion will be made to render it worthy of public confidence. The Society acknowledge with gratitude, that they have been considerably assisted by the benevolence of individuals; and it is believed that the patriotic and generous citizens of Jefferson county, will freely contribute to raise this institution to a respectable standing among the academies of our country. By order of the Board,

SIDNEY HOUGHTON, *Pres't.*

H. P. DWIGHT, *Secr'y.*

January 1, 1827.

Political.

CONGRESS.

In the Senate, on the 12th inst. the further consideration of the bankrupt bill was made the special order of the day, for Monday the 15th inst.

Bills have passed the Senate, to increase the salary of the postmaster-general to $6000; and to appoint a reporter of the decisions of the supreme court, with a salary of $1000.

In the House of Representatives, a bill has been reported, to increase the duty on woollen manufactures.

Mr. Webster has reported a bill to increase the number of judges of the supreme court of the United States from seven to ten, and six of whom to be a quorum.

The resolution offered some days since by Mr. Livingston, for an appropriation of $50,000, to purchase provisions for the Greeks, was rejected by the house, on the 10th inst.—ayes 50, noes 109.

A bill making provision for the relief of the surviving officers of the revolutionary army, has been several times under consideration in the house; but no vote has been taken upon it.

NEW-YORK LEGISLATURE.

Saturday, January 13.—The Senate, in committee of the whole, passed the bill relative to lotteries. [The bill, *as amended*, makes the selling of a foreign ticket a misdemeanor, and subjects the offender to a fine of $100 and one year's imprisonment for each ticket sold. It prohibits the sale of *shares* of tickets in any lottery of this state. Persons vending tickets to be licensed. The price of licenses is fixed at $1000 in NewYork; and in the other cities $500, except Schenectady, where it is $200.—The judges of the county courts are to grant licenses, but at a price not less than $100; and in the villages of Utica, Rochester and Buffalo, the price of a license is to be not less than $200, Persons taking license are to give bonds with sureties to the people of the state, that they will not violate the law; those of NewYork in the penal sum of $5000, and those of other counties in the sum of $2000. The district attornies are charged with the prosecution of all breaches of the law. In the city of NewYork the moneys received for licenses, or recovered as penalties, are to be appropriated to the use of the free schools there: in other counties, they go to support the poor.]

In Assembly, Mr. Stevens brought in a bill to provide for the election of justices of the peace by the people. It provides that they shall be elected at the annual town meetings. Those first elected in each town to be divided by lot into four classes, so that the term of office of one of them shall expire annually, and thereafter one be annually elected.

Monday, Jan. 15.—No business of importance was transacted in either house.

Tuesday, Jan. 16.—In Senate, the bill relative to lotteries was read the third time and passed—ayes 23, noes 1.

In the Assembly, the day was passed in the consideration of local and private bills.

Wednesday, Jan. 17.—The Senate rejected the bill for the relief of Wiley Nichols, who lost both of his arms by the explosion of a cannon on the 4th of July—15 to 10.

In the Assembly, the bill relative to lotteries, from the Senate, was referred to a select committee—Messrs. Starkweather, Sill and Coutant.

The bill appropriating $10,000 for the expences of the Auburn state-prison the current year—6,375 to raise the walls, &c. and increasing the salaries of the clerk and assistant keepers from $450 to $550, passed the house in committee of the whole. It provides that after the 11th of May next, and until the new prison at Sing Sing is completed, the convicts from Schoharie, Schenectady, Rensselaer, Albany, Greene and Columbia counties, shall be sent to the Auburn prison.

Thursday, Jan. 18.—The Senate were occupied most of the day in debate on the bill to amend the $50 act, so as to prevent appeals from justices' courts; but took no vote upon it. [Had no amendment ever been made to this act, it would have been well; but every amendment, as yet, has altered it for the worse, until its operation has become intolerable.]

In the Assembly, the bill relative to the Auburn state-prison was read a third time and passed.

The House, in committee of the whole, spent some time on the bill to insure the constitutional privilege of trial by jury, by preventing judges expressing their opinion upon the matters of fact given in evidence on any trial; and also on a bill from the Senate, to revive the act authorising the holding of extra sessions of the court of errors; but took no vote upon either.

Friday, Jan. 19.—In Senate, the bill from the Assembly, relative to the Auburn state-prison, passed in committee of the whole; ayes 23, nays 5.

In the Assembly, on motion of Mr. L. Smith, a resolution was passed, directing an inquiry, whether any abuses, within the scope of legislative correction, exist in the management and drawing of the lotteries authorised by this state, and whether the managers have been guilty of any neglect or violation of the duties imposed upon them by law, with power to the committee to send for persons and papers.

The House then went into committee of the whole on the state road bill. Gen. M'Clure commenced the debate, by reading a speech of some length, during which he went *out of the road*, to attack Col. Young, for certain remarks made by him, in a pamphlet recently published, against the construction of the road by the state. Much feeling was excited in the house, and Col. Young, instead of the road, became the subject of the debate; when it being evident that there was too much excitement for a judicious decision of the question, the committee rose and reported.

The bill for the relief of the settlers on the New-Stockbridge tract, was then taken into consideration, and rejected.

FOREIGN.

By several arrivals at New-York, on the 12th inst. from London, Liverpool and Havre, London and Paris papers to the 16th of December have been received.

The intelligence by these arrivals is very important, and in its consequences may be of the most interesting character. In consequence of the invasion of Portugal by several Portuguese regiments who had deserted into Spain, countenanced and aided by the Spanish authorities, the Princess Regent of Portugal had applied to England for assistance; and on the 11th of December, this fact was communicated to the British Parliament, by the following royal message:

"GEORGE R.—His majesty acquaints the House of Lords, that his majesty has received an earnest application from the Princess Regent of Portugal, claiming in virtue of the ancient obligations of alliance and amity subsisting between his majesty and the crown of Portugal, his majesty's aid against an hostile aggression from Spain.

"His majesty has exerted himself for some time past, in conjunction with his majesty's ally, the king of France, to prevent such an aggression; and repeated assurances have been given by the court of Madrid, of the determination of his Catholic Majesty, neither to commit, nor to allow to be committed, from his Catholic Majesty's territory, any aggression against Portugal.

"But his majesty has learnt with deep concern, that notwithstanding these assurances, hostile inroads into the territory of Portugal have been concerted in Spain, and have been executed under the eyes of Spanish authorities, by Portuguese regiments which had deserted into Spain, and which the Spanish government had repeatedly and solemnly engaged to disarm and disperse.

"His majesty leaves no effort unexhausted to awaken the Spanish government to the dangerous consequences of this apparent connivance.

"His majesty makes this communication to the House of Lords, with the full and entire confidence, that the House of Lords will afford to his majesty their cordial concurrence and support in maintaining the faith of treaties, and in securing against foreign hostility, the safety and independence of the kingdom of Portugal, the oldest ally of Great Britain. "G. R."

A similar message was transmitted to the House of Commons. On the 12th, an answer to the message was moved in the House of Lords, by Lord Bathurst, and in the House of Commons by Mr. Canning, pledging the two houses to support his majesty in any measures for the preservation and welfare of Portugal, which were adopted without a dissenting vote in either house.

At the close of the discussion which took place in the House of Commons, Mr. Canning said—"The object of this measure *is not war*. The object of this measure is to take the last chance for peace. If England does not promptly go to the aid of Portugal, Portugal will be trampled upon; and then war will come, and come too in the train of degradation. If we wait until Spain have courage to ripen her secret machinations into open hostility, we shall have war; we shall have the war of the pacificators; and who then can say when that war will end."

Mr. Canning's speech, upon proposing the answer to the King's message, is a most able and eloquent performance. After giving a history of the alliance between England and Portugal, and describing the present condition of Spain and Portugal, and enforcing the necessity of affording to the latter the assistance which the exigencies of her case required, he became extremely animated, especially in adverting to the possible consequences of the present state of things. "Let me be distinctly understood," said he, "as not meaning that I dread war in a good cause; that I dread war from a distrust of our powers and our resources to meet it. No! I dread it upon far other grounds. I dread it, because I am conscious of the tremendous power which this country possesses, of pushing any war in which she may now be engaged, to consequences, at the bare contemplation of which I shudder. It will be recollected, that when, some years ago, I took the liberty of adverting to a topic of this nature, when it was referred to in this house, with respect to the position of this country at the present time, I then stated, that our position was not merely one of neutrality between contending nations, but *between contending principles and opinions*; that it was a position of neutrality, which alone preserved the balance of power, the maintenance of which I believed necessary to the safety and welfare of Europe. Nearly four years of experience have confirmed, and not altered the opinion I then declared; and I still fear that the next war in Europe, if it should spread beyond the narrow compass of Portugal and Spain, will be a war of the most tremendous nature, because it will be a war of conflicting opinions. I know that this country could not avoid seeing ranked under her banners all the restless, and all the dissatisfied, whether with cause, or without cause, of every nation with which she might be placed at variance. I say, the consciousness of this fact, the knowledge that there is in the hands of this country such a tremendous power, induces me to feel as I do feel. But it is one thing "to have a giant's strength," and another thing "to use it like a giant." The consciousness that we have this power keeps us safe. Our business is not to seek out opportunities of displaying it; but to keep it, so that it may be hereafter shewn that we knew its proper use, and to shrink from converting the umpire into the oppressor. The consequences of the letting loose of those passions which are all chained up, may be such as would lead to a scene of dosolation, such as no one can, for a moment, contemplate without terror; and such as I could never lie easy upon my couch, if I had the consciousness of having, by one hour, precipitated it. This, then, is the reason, a reason the reverse of fear, a reason the contrary of disability, why I dread the recurrence of a war."

The dispatches from Portugal were received in London on the evening of Friday the 8th of December; on Saturday the British government decided on its course; on Monday the King's message was communicated to Parliament; and on Tuesday five thousand British troops were on their march to embark for Portugal. The expedition is to be commanded by Gen. Sir H. Clinton.

Gen. Quiroga, with several hundred Spanish and Italian refugees, intend joining the Portuguese constitutional army.

The English papers state that the traitors in Portugal have displayed the most inveterate hostility to the English residents, who were singled out by them, and their families most shamefully treated. One of them, a woollen merchant, has lost £25,000, and the females insulted.

On the 24th and 25th of November, a severe snow storm was experienced in the highlands of Scotland. At least twenty human beings perished in the snow, in the upper parts of Aberdeen and the adjoining counties. It is estimated that in Athole, Rannoch, Strathdale and Glenskee, 10,000 sheep perished.

France.—The opening of the French Chambers of Peers and Deputies took place the 12th December. Notwithstanding what is said in the speech of the British King, of the co-operation of the King of France to prevent the aggression of Spain upon Portugal, his Most Christian Majesty is sufficiently ambiguous in speaking of that subject. He merely observes:

"Disturbances have recently broken out in one part of the Peninsula. I shall unite my efforts with those of my allies, to put an end to them, and to prevent all their consequences."

Whether his majesty will aid his British ally, or his Spanish ally, remains to be seen.

A letter from London, of the 14th ult. received in New-York, says—"It is generally believed that France is at the bottom of the aggressions upon Portugal, notwithstanding her protestations to the contrary. Judging from appearances, I should say we are likely to have a general stir on the continent, although many think the steps taken by ministers will be the only sure way to prevent it."

Spain.—A letter from Bayonne states, that the whole south of Spain is convulsed by agitation and revolt. The Spanish troops were deserting in scores. The cry of constitution was heard in several towns, and a general revolutionary movement daily expected.

The king of Spain has purchased a peace with the Algerines, by paying a tribute of from 100,000 to 300,000 dollars.

Turkey.—Executions continue in Constantinople. Above 6000 were decapitated, and many thousands drowned, between the 13th of October and the 16th of November.

Greece.—If the news from this country can be depended upon, the affairs of Greece are assuming a more favourable aspect. On the 16th of October, Ibrahim Pacha was near Argos, on the Corinthian road; his soldiers without pay, and himself without money. He was not to return to Modon until the arrival of money from Egypt.

From Lima.—By the Potter, Capt. Callan, from Lima, at New-York, from which place she sailed on the 24th August, advices have been received, announcing the election of the Liberator Bolivar, by an act of the electoral college of that province, to the high office of supreme magistrate of the republic of Peru for life, with power to nominate his successor. The act concludes as follows:—

"The Liberator, the President of Colombia, being the only man on whom the eyes of our continent are fixed, and the only one capable of allaying political tempests, and causing the nation to advance, with a steady pace, to the destinies to which Providence calls her; the Liberator, and no one else, ought to be the perpetual president of this republic, on the terms pointed out in his project. Such is the unanimous wish of the electors of the province of Lima, manifested by an acclamation the most decided."

Com. Porter.—A French vessel arrived at Havanna, on the 24th December, and bore a challenge from Com. Porter, (who was off the south side of the island), to Admiral Laborde, to come out and fight him. An embargo was immediately laid, which was kept on until the 29th, when it was taken off. On the 25th, Com. Laborde sailed in pursuit of Porter, with one 44, one corvette, and a brig. On the 27th, a Spanish frigate arrived at Havana, and was preparing with all possible dispatch, to put to sea.

Com. Porter's fleet consisted of one 44, two brigs and one schooner.

A Spanish brig, of ten guns, from Cadiz for Havana, with a valuable cargo of quicksilver, had been captured by Porter.

DOMESTIC.

The New-York Market.—The news from England caused an unusual stir in the New-York market. "The spirit of speculation, (says the Advertiser), which had been dormant for a long time, was called into action. Great inquiry was made as to the nature of the news received. The advices as to various articles of merchandize were greedily sought for, and those which had experienced an improvement in England, were immediately speculated upon in our own market." In some kinds of flour there was an advance of 25 cents a barrel. There was also a considerable improvement in wheat. Cotton advanced half a cent; and it was understood that several expresses were dispatched to the southern cities, to make purchases.

West-India Trade.—A letter from Washington, published in the New-York Evening Post, says, "it is understood that our intercourse with the British colonies will not be interdicted before the 30th September; and that measures will be proposed by legislation, which may in the mean time be accepted by Great-Britain, in which case the interdiction will not take effect. It is presumed that the committee will report in a few days."

A letter from Kingston, Jamaica, states that flour was sold there lately at $18; so much for the British closing their ports to the American trade.

Capt. Groves, arrived at Wiscassett on the 11th inst. in four days from Eastport, Maine, states that in the southeast gale of the week before, the Eastport revenue cutter went ashore between Moose-Pecca head and Little river, and *all on board* (22) *perished.*

Virginia Senator.—On the 13th inst. Gov. Tyler, of Virginia, was elected by the legislature of that state, a Senator in Congress, for six years from the 4th of March next, in the place of John Randolph, whose term will then expire. The votes were—for Tyler, 115—Randolph, 110—Scattering, 2. Much heat was excited on both sides; and the question turned on Mr. Randolph's deportment since his election to the Senate. Gov. T. like Mr. R. is decidedly opposed to the present national administration.

Rail Road.—The practicability of a rail road from Boston to Albany, has been ascertained by actual survey, and application is to be made to the legislature of Massachusetts for taking measures to carry the project into effect.

Internal Improvements in Ohio.—By the report of the canal commissioners, made to the legislature, on the 26th ult. it appears that the work on the Ohio canal has progressed with great success during the past season. It is expected, from present appearances, that 37 miles, from Lake-Erie to the Portage summit, will be made navigable in the month of June next. In this distance, an ascent of 395 feet is overcome by 44 locks. In July, it is anticipated that upwards of 100 miles on the Ohio and Miami canals will be rendered navigable; 63 of which will be on the northern section of the Ohio canal, extending the navigation from the Portage summit southward 26 miles. And in July, 1828, a distance of 183 miles, from Lake-Erie to the deep cut on Licking summit, will be completed, affording a connected line of canal navigation from the lake into the heart of the interior.

The rapid advancement Ohio is making in her plans of improvement, will soon place her second only to New-York, in population and resources.—*Buff. Jour.*

Atrocious Murder.—A young woman of the name of Garman, of Hanover township, (Penn.) with her infant, left her residence about ten weeks since, and no information having been received from her, apprehensions were entertained for her safety. On Tuesday last, after her bonnet and shawl having been found in a wild and lonely place in the woods, search was made, and her body found buried four feet below the surface of the ground, her brains beaten out, and her infant child, with its throat cut, laid in her arms. The murderer had taken the pains to break off a quantity of laurel, and stick it into the ground over the grave; but the shortness of its apparent growth led to a suspicion that it was not real. Many rumors are afloat on the subject of the murder.

The circuit court, Judge Throop presiding, is now in session in this village. The case of Mrs. Sweet, of Fayette, who, with an axe, killed her husband, some number of months since, came on last evening, (16th inst.) so far as it respected her mental situation. After an impartial investigation, the jury gave a verdict—"*insane*," and she was accordingly re-delivered into the custody of her friends. It is probable that she will not at any future period be tried on the indictment for murder.—*Waterloo Farmer.*

All Men free and equal.—The executor of Mr. Jefferson's will, has advertised for sale, at auction, on the 1st January, "Poplar Forest," with 70 negroes, the stock, &c. And on the 18th January, the furniture, statuary, pictures, &c. at Monticello, together with 130 negroes.

Prodigious Birth.—The facetious editor of the New-England Galaxy has the following hit at the present practice of making long speeches and messages to legislative bodies:—"*Birth.*—The Governor of Massachusetts was delivered on Monday of a mammoth speech. Its ponderosity is immense; precise weight not ascertained.

DONATIONS TO THE WESTERN EDUCATION SOCIETY,

From Sept. 1, 1826, *to Jan.* 1, 1827.

	Amount published last week,	$271 71
	MADISON COUNTY.	
Madison—	Rev. Ezra Woodworth, prov. 17 20; Stephen F. Blackstone, Esq. do. 3; Asa Morse, cash, 1 13; a friend to the Society, do. 1; Ezekiel Simmons, prov. 1; Doct. Elijah Putnam, do. 2 41; Gilbert Tompkins, do. 4; John Lucas, cash, 1 50; J. Cooledge, prov. 2; Cornelius Simmons do. 1 62; Samuel Tompkins, do. 1 38; Capt. David Peebles, cash, 1; Phebe Brownell, mdz. 1 75; E. Rogers, Esq. cash 1; Dr. Jonathan Pratt, prov. 2; Thomas Simmons, do. 50c. John White, do. 2 50; Abner Burnham, cash, 1 50; a friend to the Society, mdz. 88c. Dea. Benjamin Simmons, prov. 1; Samuel Brownell, do. 2 05: (By Dea. Calvin Whitecomb, agent),	50 42
Lenox—	Females in Rev. Mr. Olds' congregation, mdz. 3 25: (By J. Bruce, agent),	3 25
	MONTGOMERY COUNTY.	
	Ladies of the Canajoharie Tract Society, cash, 10;	10 00
	HERKIMER COUNTY.	
Warren—	Almira Talcott, mdz. 1 50; Donors, names not given, do. 17 72; Ebenezer W. French, services, 2;	21 22
	ONONDAGA COUNTY.	
Pompey—	Female Charitable Society, mdz. in 2d Presbyterian congregation, 11 50: (By Mrs. T. Baldwin),	11 50
Onondaga Hollow—	Rev. W. Thatcher, cash. 5; Nicholas Mickles, mdz. 10 50; Females in Rev. Mr. Thatcher's congregation, towards constituting him a life director, cash, 9, mdz. 20 50—29 50: (By N. Mickles, agent).	45 00
Onondaga West Hill—	Mrs. E. Burbank, mdz. 75c.	75
	ONTARIO COUNTY.	
Geneva—	Joseph & Selah Hart, cash 3; Mrs. Joel Whitney, do. 2: (By Rev. H. Dwight); David Cook, do. 5; Dea. Elijah Wilder, Prov. 11 25;	21 25
Phelps—	Dea. L. Morrow, prov 14; Enoch Crosby, do. 3 44, Oren Crittenden, do. 8; Robert J. Griffith, do. 14; Benoni Grover, do. 2; Horace Fraser, cash, 2; David Woodward, do 1; Mrs. Woodward, do. 2; Caleb Philips, do. 4; John Chapman, prov. 3 44,	53 38
	OSWEGO COUNTY.	
	Presbytery of Oswego, sac. collection at Mexico, cash, 4 23;	4 23
New Lisbon—	Avails of a charity box in Rev. S. J. Porter's church, 4;	4 00
	CHENANGO COUNTY.	
Norwich—	Daniel Buttolph, Esq. cash, 5;	5 00
Coventry—	C. M. Stark, mdz. 3; Jonathan Sanford, do. 50c. Ozias Yale, prov. 1; Eli Sanford, services, 1; John Stoddard, mdz. 1; Charles Gardner, do. 1 50; Joseph Jane, prov. 50c. Dea. Benjamin Benedict, cash, 1; Brownell Bulkley, mdz. 1; Samuel Scott, services. 2; Abigail Miles, prov. 1; Anna Miles, do. 1; Merah Stoddard, mdz. 1; Lucy Boies, do. 50c. Sarah A. Parke, do. 50c. Sabra Rogers, do. 50c. Anna and Sally Benedict, do. 1 50; Anna Ellis-ton, do. 1 50; Patty Ives, do, 1; Mrs. B. Foot, 1; Louisa Mills, do. 50c. Abigail Wright, do. 50c. Sally Gardner, do. 50c. Rebecca Miner, do. 50c. Minerva Benedict, do. 50c. Eunice Benedict, do. 50c. Sylvia Benedict, do. 50c. Sukey Basset, do. 50c. Sarah Sauford, do 50c. Patty Stork, do. 50c. Margaret Parker, do. 50c. Lois Miles, do. 50c. Lucy Carpenter, do. 50c. Mrs. Benedict, 1; to constitute Rev. A. Eggleston, a life director: (By Samuel Scott, agent),	29 50
	Total,	$531 63

JNO. BRADISH, *Treasurer.*

DONATIONS TO THE WESTERN DOMESTIC MISSIONARY SOCIETY.

1826.	*Received by the Treasurer.*		
July 25.	Ladies' Society at Elbridge,	$20	63
Oct. 10.	Columbian Soc'y of LaFayette,	5	00
„ „	Dea. Nathan Abbot,	1	00
Nov. 15.	By hand of Rev. Mr. Schermerhorn, Rec. Secr'y,	43	00
„ 25.	S. Stocking's subscription,	100	00
Dec. 11.	By hand of Mr. C. Hastings,	30	00
„ 12.	Society of Western,	16	00
„ „	Collection in Rev. Mr. Brace's church, thanksgiving,	41	82
„ „	W. H. Chandler, Esq. Augusta,	10	00
„ 15.	Collected at monthly concert in Vernon Centre,	19	10
„ 20.	A. Varick, Utica, subscrip'n,	100	00
„ 29.	Collec. in Rev. Mr. Thatcher's society, Onondaga Hollow,	10	00
1827.	Aux. Society of Madison,	39	47
Jan. 4.	Stowe's Square, by Mr. Camp,	1	19
„ „	Presb. society of Turin,	2	00
„ 5.	Collec. in Rev. Mr. Hopkins' society, Sangerfield,	9	51
„ 9.	Do. on thanksgiving day at Watertown,	23	25
„ „	Do. do. do. Brownville,	3	06
„ „	Do. do. West soc. Sherburne,	12	83
„ 15.	Do. do. Presb. soc'y, Trenton village,	2	28
„ „	Do. at monthly concert,	3	88
„ „	J. W. Doolittle, Utica, subscrip.	30	00
1826.	*Rec'd by the Correspond. Sec'y.*		
Dec. 10.	From the Hartwick & Fly-creek Benevolent Society,	35	29
„ 9.	Ladies' branch Soc. of the church of Cooperstown,	26	50
„ „	Thanksgiving collection of the church of Cooperstown,	23	00
	Total,	$608	81

At a meeting of the Executive Committee of the Western Education Society, held in Utica, Dec. 19, 1826—

Resolved, That the Western Recorder be the organ of communication for this Society.

C. HASTINGS, *Secretary.*

MARRIED,

In this village, on the 18th inst. by Rev. Mr. Brace, Mr. *Albert Patten*, to Miss *Mary A. Lowell*, both of Vernon.

In Vernon, on the same day, by Rev. Mr. Bushnell, Mr. *Solomon Patten*, to Miss *Eliza Shaft*, both of Vernon.

DEATHS,

At Clinton, on Friday evening the 11th inst. Miss *Mary Lucas*, eldest daughter of Mr. Nathaniel Lucas, aged 20. She was a subject of the late revival in Clinton, and had but recently united with the church militant, when she was called to join the church triumphant. She died in the triumphs of faith; and as her departure drew near, her feeble voice was heard in prayer for those of her relations and friends who were out of the ark of safety; and she ceased not to warn them to escape from the wrath to come, till her lips were sealed in death.

In Lexington, *William Tidd*, Esq. in the 81st year of his age. He was a lieutenant in the company of provincials which paraded on the Lexington common on the morning of the memorable 19th of April, 1775; and with the exception of Col. William Monroe, was the last surviving officer of that little band of patriots and soldiers, who struck the first blow and shed the first blood in the cause of American freedom.

In Philadelphia, on the 16th inst. Mrs. *Mary Morris*, relict of the late Robert Morris, Esq. and sister of Bishop White, aged 77.

In Colerain, Mass. on the 22d ult. Mr. *Philander Clark*, aged 44.

The Egyptian Mummy,

WILL be exhibited from Friday, 26th of January inst. to the 10th of February, opposite Gay's Mansion-House, on the corner of Genesee and Liberty streets, in the store of J. Hinman. Hours of exhibition from 9 A. M. to 10 P. M. Tickets at the bar of Mr. Gay, and at the place of exhibition.

Utica, Jan. 23, 1827. 4

Twenty Dollars Reward.

LOST, the 7th December last, a common travelling TRUNK, 2 1-2 feet long, and covered with a Spanish hide. The name of the Subscriber was written on a card and nailed on the top—but it may have been torn off. It contained one suit of Clothing, other articles of Wearing Apparel, some Silks and Lace, and many Papers of no consequence to any person but the owner. The Trunk was supposed to have been put on board the wrong stage at Syracuse, and to have gone east. Any person delivering the Trunk and contents to J. Parker & Co. Utica—J. M. Sherwood, Auburn—C. H. Coe & Co. Canandaigua, or to the Subscriber, shall receive the above reward, or Ten Dollars for the Papers. LYMAN WILMUTH.

Bushnell's Basin, Monroe Co.

Jan. 22, 1827. 4

Revival Narrative.

JUST published and for sale, by HASTINGS & TRACY, A NARRATIVE of the REVIVAL of RELIGION in the County of ONEIDA, particularly in the bounds of the Presbytery of Oneida, in the year 1826. *Jan.* 16, 1827.

Draper's & Tailor's Notice.

THIS MANCHESTER has taken into copartnership, ABM. B. WILLIAMS, WM. KENT, and ROBERT S. LATIMORE. The business hereafter will be conducted under the firm of *O. MANCHESTER & Co.* at the old stand, No. 52, Genesee-street.

Utica, Jan. 1, 1827. 1

Carpets—Carpets—Carpets.

No 62, Genesee-street.

Shearman & Thomson,

HAVE received, in addition to their former Stock, a great variety of patterns of Ingrain and Brussels CARPETING, which they pledge themselves to sell at NewYork prices.

Utica, December 19, 1826. 51w6

NEW ESTABLISHMENT.

M. D. Parker & J. C. Hastings,

Have entered into partnership in the

Wholesale & Retail Grocery Business,

under the firm of

Parker & Hastings,

And have taken the Store lately occupied by J. C. Hastings & Co.

BEING entirely in the Grocery Line, and consequently purchasing their Goods in large lots, they are enabled to sell them at as low a price as they can be bought west of New-York, for cash or approved credit. They invite the attention of Country Merchants to the above, as they feel assured that it will be for their advantage to give them a call.

Utica, Oct. 24, 1826. 43

REMOVAL.

Parker & Hastings,

SINCE the late fire, have removed to the Store occupied by *Levi Cozzens*, next above J. Welles' Coffee-House, near the Canal, where they will be happy to attend upon the calls of their former Customers, and the Public generally.

Utica, Nov. 28, 1826. 48

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

TAPPAN'S POEMS.

The volume of poems by Mr. T. which, some time since, was noticed as forth coming, is now published and for sale. The following gibbe, from page 130, is represented as a specimen of the book :—

MARY AT THE SEPULCHRE.

"Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

"Jesus saith unto her, Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God."—JOHN XX, 16, 17.

Jerusalem is silent now;
Her priests and warriors sleep;
And dimly on yon vaulted brow,
The stars their vigils keep:
Unheeded is that voiceless gloom;
That stillness hath no dread
To her, that weeping, seeks the tomb
Of the beloved dead.

The morn, on Zion's lonely hill,
Hath cast no beams abroad;
Yet Mary's footstep lingers still;
She goes to seek her Lord.
Why stands she wondering?—Hands unknown
Have burst the shroud and pall;
And roll'd away the sealed stone,
And rent the prison-wall.

Jesus, the dead, she sees no more,
And weeps in fond alarm:
O, shall she not upon him pour
Her spices, myrrh and balm?
Bless'd one! thy love and faith are great,
Is not thy triumph near?
Yea, He thou seek'st doth on thee wait,
Mary! behold him here!

Miscellaneous.

For the Western Recorder.

NO. I.

MR. HASTINGS—Permit me to present to you a Princess, whose rank is truly imperial. So extensive are her dominions, as that their limits have never been ascertained. To that exploit, even the enterprising researches of our age have been found unequal. But one very remarkable fact marks her history; that though she be ever before the eyes of mankind, and though multitudes profess themselves to be her votaries, while all the human race are her subjects, very few have formed a competent acquaintance with her laws, or recognized her genuine features. What can be the cause of such a phenomenon? Is it because she, *now*, clothes herself in the darkest shades, and *then* appears under colours of such refulgence, as to overwhelm our visual powers? Or shall I assign, as a reason, that her majesty is such as, incalculably, to exceed the field of mortal vision, while many of her numberless beauties are so minute, as that there was no notion of their reality before the invention of the solar microscope? To whatever cause the ignorance, so prevalent, ought to be attributed, it cannot be said, without a violation of truth, that access to the Princess is difficult; or that she refuses to give, promptly and unequivocally, true answers to important questions, asked by inquisitive mortals, when they put themselves in a proper situation, and are sincerely anxious to know what relates to their well-being, in this world. Very many persons indeed, have heard her voice, and felt her influence, before they had the least conception of her existence. Many a suffering patient has been relieved and restored to health, by her sanative powers; while he has, ignorantly, permitted quacks and empirics to increase their ill-gotten fame at her expense. Not unfrequently, has she excited strong movements, on the part of puerile curiosity, while gazing on the waves of the ocean, rolling into a spacious bay, and expending their force on the sand and pebbles, which seemed to say—Hitherto shall ye come, but no further, and here shall your pride be prostrated. As often has the young rustic been filled with amazement, in the contemplation of the billows, dashing against the lofty rocks, worn into deep caverns, while the resistance made by them has caused vast watery fragments to ascend to the height of many feet. When the simple boy has imagined that the contents of his skull were enlarging, that the roof of it was about to fly off, and that his erect hair would dislodge his hat; how great has been his wonder, to find himself fearless, and ravished with delight!

Very different has been the surprise of the murderer, when, immediately after the perpetration of the horrid act, his strength and courage have forsaken him, and the sight of his hands, covered with a brother's blood, has constrained him to exclaim—

"What hands are these? They pluck out mine eyes.
Would all great Neptune's ocean wash this blood
Clean from my hand? No. My hand would rather
Make the green ocean red."

Facts like these, without number, are recorded on the pages of human experience. Had I been capable of reading them, without feeling the deepest interest, I should have forfeited all claim to the name of *man*; because a destitution of intellect would have been apparent. The truth is, that a great part of my life has been occupied in acquainting myself with such phenomena, and in endeavouring to gain a knowledge of their source. I know you, Sir, too well, to doubt your readiness to believe what I am about to tell you. Whether the scene, about to be depicted, was a vision of the night, or was displayed during my wakeful hours; whether it ought to be called a *reverie*, or a creature of the imagination, is not material; because it is founded on everlasting and immutable truth.

Know, then, that the imperial Personage seemed present to my bodily eyes, under a form which combined a degree of majesty and beauty, such as I had never seen.—While the contemplation, in which I was instantaneously engaged, filled me with amazement; methinks I heard her, distinctly, though in a still small voice, addressing me in the language following:—

Child of mortality! Though thou art slow of apprehension, as is evident from the small proficiency which thou hast made in knowledge; yet, because thou hast, for a long time, sought with a strong desire, and without weariness, more correct notions of my powers, and the nature of my government, I have condescended to communicate to thee a few ideas on those subjects; which, to the whole of thy race, are momentous as eternity. Be it, therefore, known unto thee, that my empire is as extensive as the visible universe. All the heavenly bodies, notwithstanding the largeness of their bulk, the countless amount of their number, their incalculable distances, and the immensity of the space which they traverse, are subject to my laws. Not an atom can be found among them, which is not under my influence, or which does not contribute to maintain the order and harmony required by me. My laws are as much obeyed by the roaring whirlwind, as by the gentle breeze; by the irresistible lightning, as by the solar ray. No organized body, whether great or small, can be found among vegetables or animals, which is not obedient to my voice. Not a fibre exists, in one of their systems, which is exempt from my control. The same thing is true of every particle of juice and globule of blood, circulating through the minutest vessels found in microscopic animalcules. Of these things it is profitable for man, my most favoured pupil in this world, to gain the knowledge; but still of immensely greater importance is it, that he should have correct notions concerning himself. Remember, therefore, that nothing, belonging to him, is without the sphere of my government. The minutest parts of his corporeal system obey my ordinances. Every living fibre, and every nerve, moves in coincidence with my design. If one of them, in a given number of instances, be agitated in a certain manner, I have ordained that there shall be a spontaneous repetition of the like movements. Hence man is capable of acquiring such established habits, as form strong ground for his pleasurable feelings and self-enjoyment during life. In conformity to my decree is man an imitative being, and subject to a strong influence from example. Even the unborn infant has its after constitution and character modified by parental sensations and emotions. Often have these affected, in a very serious manner, the bodily conformation of the mature offspring. The mind, no less than the body of man, is under my influence. Hence it is, that after a beneficial train of thought has occupied the inward man, the same notions will present themselves unsought; and even others, which are analagous to them, are summoned by the suggesting principle which I have implanted. For this reason, the truly virtuous mind is the seat of perennial serenity. A well of living water is found there. "A good man is satisfied from himself."

While I was absorbed in profound attention to these things, solicitous to understand and to retain all that was communicated, the Princess made a pause, most awfully solemn. It was evidently significant. It cannot be truly said, that her aspect was no longer benevolent. Nevertheless, her very silence constrained me to apprehend that a volume of terrible things was about to be unfolded; and the mere apprehension affected me in a manner, altogether unprecedented by any portion of my former experience. Nothing, indeed, could have affected me more powerfully, except a personal view of the apocalyptic angel, "clothed with a cloud, while a rainbow was on his head, and his face was as it were the sun, and his feet as pillars of fire." In view of the object before me, "My belly trembled; my lips quivered; rottenness entered into my bones; and I trembled in myself, that I might rest in the day of trouble."

The Princess perceiving that I had recovered a degree of composure, and that I was desirous of further communications, proceeded to speak in the same still voice, but distinctly and most impressively.

Child of mortality! I am glad to perceive that thy anticipations are such, as to have produced on thee the effects so apparent. Let them prepare thee to perceive the momentous nature of what I have further to communicate. Be it known unto thee, therefore, that none of thy race can withdraw himself from my dominion, by forsaking the path to happiness indicated by my laws. My decrees are irrevocable. Man, whatever part he may choose to act, must remain the subject of habit, because the whole species are endued with the same capabilities. Therefore, every violation of my laws produces an effect, which nothing in the constitution of my government can annul. Every rebel against me receives the just wages of his misdeeds. Hence the person, who, for a length of time, indulges in sensuality, finds that he has forged for himself a set of fetters which he cannot break, and is an heir of evils which he cannot escape. Hence, likewise, he who once was a subject of the most delicate sensibility, by resigning himself to evil influences, and suppressing his humane feelings, becomes a very monster of cruelty. Many who have thus persisted to violate my laws, have presumed that they should nevertheless find happiness. But their own experience tells them, that they are strangers to true enjoyment, though they do not enquire into the cause of their wretchedness. They forget that such is the structure of their minds and bodies, as that they must be miserable.—Formed for happiness, when observant of my ordinances, by sinning against me, they necessarily banish themselves from all that is desirable, and become the victims of woe.

Child of mortality! I blame thee not for retaining an inquisitive aspect; but thou needest not to be told that my name is *Nature*. Nevertheless, *beware*, lest thou fall into the fatal mistake committed by many of my self-named votaries, who, professing themselves wise, are become foolish. I have no claim to independency; nor did I ever authorize any of thy race to speak of me as a goddess. I ever direct the attention of my pupils to the living God, who is eternal, though he remains the Great Invisible. They who refuse to acknowledge him, by rendering to him due homage, disgrace me, while they do themselves irreparable injury. My existence had a beginning; and when the Creator shall say to me, "Cease to be," I shall vanish. But think not that I am about to give thee a final dismission. No: I shall continue, silently, to give thee many impressive lectures, of which the substance shall be—"Remember thy Creator." If thou keep that charge, thy future time will be occupied in one strenuous effort to reclaim those, who, with thyself, are his offspring, whenever thou seest them wandering, and hast an opportunity to correct their aberrations. To this thou shalt be induced by the inward grief, which has often saddened thy countenance, and the tears which have scalded thy cheeks. These are thy commission from me, to do thy utmost to promote their happiness.

My motive, Sir, to give this my first number on a most important subject its present form, was to render as prominent as possible, the *visibility* naturally belonging to the ideas expressed; that heedless mortals may not overlook the footsteps of the Almighty, and that they may perceive his hand extended over them, in strong remonstrance and solemn warning. During many years, I have thought, and continue to believe it practicable, to establish the duty of observing the christian Sabbath, as of inviolable sanctity, upon a basis as *durable* as the *character* of Jehovah, and the *relations* in which he stands to mankind, as well as *those* which reciprocally join the whole species in their social capacities. It is time for the most debilitated soldier in the armies of our common Sovereign, to attempt something even above his strength, when folly, ignorance, avarice, and profligacy, seem determined to trample in the mire, what is most dear to the heart of piety, and invaluable in the estimation of enlightened patriotism. So much at present, from

AN OLD STUDENT OF ANCIENT FACTS.

From the Missouri Herald.

GEN. ASHLEY'S EXPEDITION.

The recent expedition of General Ashley to the country west of the Rocky mountains, has been productive of information on subjects of no small interest to the people of the Union. It has proved that the overland expeditions, in large bodies, may be made to that remote region, without the necessity of transporting provisions for man or beast. Gen. Ashley left St. Louis in March last, and returned in September. His return caravan consisted of upwards of one hundred horses and mules, and more than half that number of men. He went to the station of the party he had left beyond the mountains, when he came in a year ago, and thence descended a river, believed to be the Buenaventura, about one hundred and fifty miles, to the Great lake.

His return march to St. Louis occpied about 70 days, each mule and horse carrying nearly two hundred pounds of beaver fur; the animals keeping their strength and flesh on the grass which they found, and without losing any time on this long journey. The men also found an abundance of food.—They say there was no day in which they could not have subsisted a thousand men, and often ten thousand. Buffalo furnishes the principal food. Water of the best quality was met with every day. The whole route lay through a level country, better for carriages than any turnpike road in the United States. Waggons and carriages could go with ease as far as Gen. Ashley went, crossing the Rocky mountains at the source of the north fork of the Platte, and descending the valley of the Buenaventura towards the Pacific ocean. The lake which terminated the expedition westward, is a most remarkable body of water, and heretofore unknown, unless from vague accounts.—It is estimated to be one hundred miles long and sixty or eighty wide. It was coasted last spring by a party of Gen. Ashley's men in canoes, who were occupied four and twenty days in making its circuit. They did not exactly ascertain its outlet, but passed a place where they suppose it must have been. The water, by boiling, has been brought in by Gen. Ashley. He has brought some specimens of rock salt, found in a strata several feet thick, at the surface of the ground, with streams of water running thro' it in numerous little channels. The people in the mountains plentifully supply themselves with salt at this spot, and carry it home in bags.

In the whole expedition, Gen. Ashley did not lose a man; nor had any one of those died whom he left behind last year, many of whom have been out four or five years, and are too happy in the freedom of those wild regions, to think of returning to the comparative thraldom of civilized life. It would seem that no attempt has been made to asertain the precise latitude and longitude of the point at which Gen. Ashley crossed the mountains. It is to be hoped that this will not be neglected on the next expedition. From all that we can learn, the elevation is exceedingly small where the passage of the mountain was effected—so small as hardly to affect the rate of going of the caravan, and forming at the most, an angle of three degrees, being two degrees less than the steepest ascent on the Cumberland road.

NURSERY OF MINISTERS.

In a town containing not more than 1200 persons, a minister has been raised and fitted for the performance of his duties, every year for 25 years! And not one of all these has yet been called to render an account of his stewardship! Southampton already furnishes pastors to feed the souls of eighteen times her own population; while she has furnished but three to patch up the bodies or estates of her own 1200 inhabitants; a practical illustration that "but one thing is needful." Had all the New-England states followed her example, there would now have been a minister to every 500 persons in the United States and their territories! And none would have need to say to his brother, "Know ye the Lord;" for the gospel would have been preached to every creature in all these extensive dominions.—*Fam. Vis.*

A SUNDAY SCHOOL EXAMINATION.

A teacher in one of the Nether Chapel schools, Sheffield, Eng. on one occasion undertook to ask of six children, in succession, chiefly selected from one of the inferior classes, the following simple question: "Why do you come to the Sunday school?" The first boy replied, that he came to learn to read, to make him a good boy. The second, that he might learn God's will in the holy bible. The third, that he might know God and Jesus Christ, and how to do all his duty both to God and man. The fourth, that he might get to know how to love and serve God. The fifth, that he might know he was a sinner, and how he was to be saved from his sins. And the sixth, that he might learn how to keep out of hell, and find the way to heaven. These answers were given to the questions, exactly in the promiscuous and successive manner in which they are related.

DUELLING.

The first duel that was ever fought in the Union, was in New-England. In 1621, a year after the first settlement of those states, two servants, burning wth fierce resentment against each other, chose what was then called the "honorable way" in France and England, of quenching their enmity. They met on the field—bravely fought—but both escaped unhurt. The puritans of those days instantly seized them, and for such a "misleidying and ungodlie cryme againste the good order of theyre societie," they condemned the wicked transgressors to be tied hand and foot, and to wholly abstain for the space of twenty-four hours from drink and food. This salutary example withered in the bud all sorts of duels in those ancient colonies.

Mr. Cecil used to say, that "the Devil did not care how ministers were employed, if not in their proper work; whether in hunting and field sports, at cards and assemblies, in writing notes on the classics, or in politics, &c. It was all one to him; each might please his own taste."

Many have passed the rocks of gross sin, that have been cast away upon the sands of self-righteousness.

NEW GOODS.

No. 36, Genesee Street.

THE subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also 50 crates Crockery and Glass Ware with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of public patronage will be thankfully received.

OREN CLARK.

Utica, 13th September, 1826. 79tf

Dry Goods & Groceries.

JOHN CAMP & Co. No. 98, Genesee street Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors and Groceries.

Cash and the highest prices paid for Pot and Pearl Ashes.

May 24, 1826.

WINES & TEAS.

2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dyestuff, together with a general supply of GROCERIES. A. HITCHCOCK.

83 Genesee Street.

Utica, June 23. 79tf

For Sale,

THE HOUSE AND LOT situated in the village of Utica, at the lower end of Broad street, nearly opposite the Dry Dock, and near the contemplated Basin. The house is convenient for two families, or for four small families; having four square rooms, four closets, two small bed-rooms, two bed-presses, two clothes-presses, with a Cellar under the whole, and an oven and fire-place in the Cellar. The house is new and in good repair. For terms inquire of CHAS. SLAWSON,

At J. C. DELONG'S Morocco Factory.

Utica, May 2d, 1826.

NOTICE is hereby given, to the owner or owners of the following Lots, together with the buildings thereon, viz: The one occupied by Jabez Miller, and the one occupied by Dennis Neilis, both situate on the southerly side of Broad street, between Franklin and John streets, that the payment of five dollars, at which sum John R. Bleecker was assessed, for altering the pavement at the mouth of Broad street, for the purpose of conveying the water from Franklin street, across said Broad street to Genesee street, is required by the Trustees of the village of Utica, to be made to the Treasurer of said village; and in default of said payment, the right and title of the said John R. Bleecker to the above described premises, will be sold at public auction, on the 9th day of May next, at the house of Gurdon Burchard, in said village, at ten o'clock, A. M. of that day, for the lowest term of time that any person shall offer to take the same, in consideration of advancing the sum assessed on the same, with interest thereon, and the cost of appraisement and advertising.

H. W. OSBURN, *Collector.*

Dated November 7, 1826. 45

Drugs, Medicines, &c.

M. HITCHCOCK, has constantly on hand, a large assortment of Drugs and Medicine, Dye Wood and Dye Stuff, Paints and Oil, Liquors and Groceries; Wholesale and Retail.

Feb 3. 1826. 3tf

Consumptions, Coughs, &c.

Butler's Indian Specific.

FOR the cure of colds, coughs, consumptions, spitting of blood, asthmas, and all diseases of the breast and lungs.

There is perhaps no medical observation better established, none more generally confirmed by the experience of the best Physicians of all ages and countries, and none of more importance to the human family, than the fact, that many of the most difficult and incurable consumptions originate in neglected colds. In a climate so variable as ours, where the changes of the weather are frequently sudden and unexpected, it requires more care and attention to guard against this dangerous enemy of life, than most people imagine, or are able and willing to bestow. The bills of mortality exhibit the melancholy fact, that the proportion of deaths by this disease may be considered as about five to one. Inasmuch then, as this fatal disease bids defiance to the skill of the most learned physicians, it is a gratification to the proprietor that he is enabled to offer to those afflicted with it, a goodly prospect of relief, (if taken in time), in that highly valuable remedy, the Vegetable *Indian Specific*. The Indians are happy in their knowledge of medical plants; governed wholly by experience, they are certain as to their effect, and it is said by an author of great character, that a true consumption is a disease never known among them.

The celebrated Dr. Cullen has taught us that our first attention should be employed in watching the approach of the disease, and prevent its proceeding to an incurable state; and in persons of a consumptive habit, especially those born of consumptive parents, the slightest symptoms of an approaching consumption at the consumptive period of life, ought carefully to be attended to.

This specific is obtained by extractions from herbs, roots, flowers, plants, &c. when in perfection. In consequence of a happy combination of the most valuable herbs, &c. it becomes a balsam of superior value. It heals the injured parts, opens the pores, and composes the disturbed nerves after the manner of an anodyne; consequently the obstruction of the chest and the lungs, which constitute this disease, particularly need its use. It promotes expectoration which is constantly called for, & whilst it cleanses and heals, it also gives strength to the tender lungs. In this manner it removes the hectic fever, improves digestion, gives strength to the nerves, repairs the appetite, and improves the spirits. This specific is mild, pleasant to the taste, and may always be given in safety. It is found particularly useful in hypochondrical, nervous and hysterical diseases. Each bill contains detailed accounts of this disease in all its different stages, and will be accompanied with the signature of the proprietor in *Red Ink*. It is offered for sale in Utica, by

WARNER & HARVEY, (only.)

Notice.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five percent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed. WILLIAM CLARKE.

Utica, April 11, 1826 6tf8

NOTICE is hereby given, to the owner or owners of the following Lots, together with the buildings thereon, viz. The one occupied by Samuel A. Sibley & Co. situate on the easterly side of Genesee street; the one occupied by William Alverson, situate on the corner of Genesee & Broad streets; those occupied by Isaac N. Meacham, David C. Van Cott, Daniel and Morgan James, John Newland, Thomas Broadway, Henry Hickcox and Aaron Egleston, situate on the southerly side of Broad street, between Genesee and John streets; that the payment of fifty dollars, at which sum John R. Bleecker was assessed for altering the pavement at the mouth of Broad street, for the purpose of conveying the water from Franklin street, across said Broad street, to Genesee street, is required by the Trustees of the village of Utica, to be made to the Treasurer of said village;—and in default of said payment, the right and title of the said John R. Bleecker to the above described premises, will be sold at public auction, on the first day of May, 1827, at the house of Gurdon Burchard, in said village, at 10 o'clock, A. M. of that day, for the lowest term of time that any person shall offer to take the same, upon consideration of advancing the sum assessed on the same, with interest thereon, the cost of appraisement, and advertising. H. W. OSBORN, *Collector.*

Dated October 31st, 1826. 44

NOTICE is hereby given, to the owner or owners of the lot No. 119, together with the buildings thereon, situate on the northerly side of Broad-street, in the village of Utica, at present occupied by the Rev. Mr. Johnson, that the payment of seventy dollars, at which said lot is assessed, for pitching and paving said Broad-street, is required by the trustees of the village of Utica, to be made to the treasurer of said village; and in default of said payment, said lot will be sold at public auction, on the 21st day of June next, at the house of Gurdon Burchard, in said village, at ten o'clock in the forenoon of that day, for the lowest term of time that any person shall offer to take the same, in consideration of advancing the sum assessed on the same, with the interest thereon, the cost of appraisement and advertising.

H. W. OSBORN, *Collector.*

Dated December 19, 1826.

TERMS OF THE FOURTH VOLUME OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week.

II. The price to Subscribers will be Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.